

## COMMENTS.

J. C. CASSEL.

EVANGELIST No. 17, is an unusually good number. Brother Wampler's historical article is of much importance to the new element in the church. We who have long ago learned some of the things he calls up do not always appreciate the fact that we are adding from a thousand to two thousand members yearly to our church who need teaching and enlightenment upon the correctness, and hence firmness of our position, or foundation. That which may appear as repetition to us is often new revelation to others.

Elder D. C. Moomaw's "Correction" is assuring. He does not at all appear weak-kneed. It is not likely that the German Baptist will in the near future have any occasion to kill the "fatted calf" to celebrate his return. He has not yet become convinced that his lot is cast among those despised quadrupeds that are referred to in the noted parable.

The AIM of "*Some great preachers and what they teach us*" is excellent, but I believe Brother Mackey's purpose would be better served if he would concentrate his efforts and space upon one at a time, so as to have more minute accounts. There is a disposition on the part of preachers and writers to confine themselves to noted Bible characters to prove God's personal presence and intercourse with men. The natural conclusion is that the mysterious, the supernatural manifestations of God's love and power ceased with the days of the apostles. This is a very erroneous idea which can be amply proven by recounting the history and experience of many remarkable characters in all ages of the Christian dispensation. Notably in the second and third and fifteenth and sixteenth centuries. Indeed there should be a department in the EVANGELIST set apart for matter of this kind, so as to inspire more faith and confidence in the personal presence of God through his Spirit in the world now.

The editor's appeal to the S. S. C. E., to concentrate their efforts on one thing, and that one thing to be the support of a theological chair in our University is timely and important. If our cause is worth any thing it is worthy the life and effort of every man and woman available. And it is through and by education that they become available. It is mainly those from the ranks of the poor that are willing to sacrifice their lives to the Lord. Those that have money to educate themselves generally do so to enter some business, or profession more lucrative than preaching the Gospel in a poor church.

Re-union with the German Baptist

church appears to be coming to the front from what the Brothers Moomaw write. Much as I would like to see it consummated upon Gospel grounds I fear we shall have to hand that little job over to the next generation, and engage our few years in proving that we are right. It is, however possible that this light has already dawned upon our former brethren with more force in some other sections than it has in this city. We have Methodists, Baptists, Presbyterians, and every other denomination represented in our audiences, but German Baptists are so rare that they get very special attention if one happens to get astray.

We are having a series of Gospel meetings at present that are unparalled in spiritual interest in the history of our church. What the visible result in numbers may be we do not know yet. There have been eight or nine confessions, but until the doctrinal test is applied the result is a mystery. But even if there were no accessions the new light and life that is being developed in our membership would be ample return for our effort. Results will be reported later.

## UNION.

E. B. SHAVER.

Union, charity, forbearance, are taught in the only safe creed, the Gospel of Jesus. Union gives strength, betters the movements against the kingdom of sin. The Brethren and German Baptist believe that Jesus Christ is the Son of God, and delivered the Will of heaven to the world. And all who accept repent and are baptized into the name of the Father, and of the Son, and of the Holy Ghost, planted in the likeness of his death have put on Christ. Then following the teaching of the will, sowing to the spirit and not to the flesh. "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the spirit," walking in the humble teachings of the Master, holding in common faith the peculiar tenets of the Gospel; Feetwashing, Lord Supper,—a full meal, Communion, Bread and Wine, the Holy Kiss, living a life of sobriety and integrity, growing in grace and knowledge of the Lord Jesus. To the above there is but one opinion. But many churches say to us, "You literalize when it is only intended to be accepted in a spiritual sense." But here are two Dunkard families earnestly contending for the same saving principles as taught and enjoined upon us by the Lord of Lords. Then why not form a solid Phalanx in the one faith? Are we not united on the Thus saith the Lord? And is it not just an imaginary

line woven by the subtle hand of early training that stands between us.

Charity. We are commanded to love one another. See John 13:33. We are to be "in peace with all men as much as lieth in you." Rom. 12:18. Charity beareth all things, Suffereth long. I Cor. 13:4, 5, 6, 7. Thus we have forbearance manifested in the life of a Christian. We may feel an interest in our Brethren so as to venture an advice pointing to the Gospel for proof, but push no law enacted by human mind, for there is but one law giver, Jesus the Christ. So my brethren, charity, forbearance and humility, are the great factors, to bring about the much desired union. Having the former we can have the latter. And we must learn that these graces are not lacking just on one side, but both branches need more Christ and less self.

The hardest words to pronounce in the English language are these, "I was mistaken," Goldsmith says. When Frederick the Great wrote to the Senate I have just lost a battle and it was entirely my own fault." His confession shows more courage than all his victories. Few possess such manliness.

I am by no means discouraged with the prospects of the Brethren church and the "Gospel alone doctrine." We have succeeded. Hundreds are added to the ranks and I feel each year *we are a people*. When I take a retrospective view of the last twelve years, I really know of many that have accepted trine immersion, feetwashing, etc, through the efforts of our self sacrificing Brethren that other wise would not have been induced to ever consider these facts. And we can well congratulate ourselves, that we have lived to see the day that our brethren from the other side have so nobly accepted, and are now doing what we so earnestly desired, urged and prayed for. Missionary and Tract funds, educated Ministry, Ministerial Meetings, Evangelistic work, Sunday-school, etc., etc., are now recognized by our good German Baptist brethren, as strong helps in the work of rescuing the perishing. I am for union now, holding that the Gospel of Christ, be the adopted creed,—"*For it is the power of God unto salvation.*"

WE cannot be saved without denying self. The Lord Jesus could not have saved us without denying himself. No pardon save through the blood of the cross; no progress in holiness save by the power of the Holy Ghost.—*Rev. H. S. Patterson, M. D.*

WE should argue for truth, but not for mere triumph.